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## THE LORD'S PRAYER IN HEBREW.

[From Delitzsch's Hebrew New Testament.]

אָבִינוּ שֶׁבֶשְׁמֵים  
 יְהִקְרֶשׁ שְׁמֵךְ:  
 תָּבָא מַלְכֹתְךָ  
 יִעָשֶׂה רְצׁוֹנֶךָ  
 כְּמוֹ בְּשָׁמִים כֵּן בָּאָרֶץ:  
 אַתְּ־לְחֵם חֲקָנוּ תַּנְלִינוּ הַיּוֹם:  
 וְסַלְחָנָנוּ אֶת חַבּוֹתֵינוּ  
 כַּאֲשֶׁר סַלְחָנוּ נָסִידָנָנוּ לְחַיּוֹנוּ:  
 וְאַל־תַּבְיאָנוּ לִידֵי נֶסֶיּוֹן  
 כִּי אִם־חֲלִצָּנוּ מִן־הָרָע

[כִּי לֹךְ הַמְּלָכָה וְהַגּוֹרָה וְהַתְּפָאָרָה  
 לְעוֹלָמִי עֲולָמִים אָמֵן:]

## ANXIETY TO SECURE JUST JUDGMENT.

*Deut. xvi. 18.*

"Among the Jews," says the late Mr. Deutsch, "the care taken of human life was extreme indeed. The judge of capital offences had to fast all day, nor was the sentence executed on the day of the verdict, but it was once more subjected to the scrutiny of the Sanhedrim the next day. Even to the last, the favorable circumstance that might turn the scale in the prisoner's favor was looked for. The place of execution was given to a witness, or the accused himself for naming any fresh fact in his favor. A man was stationed at the entrance to the court, with a flag in his hand, and at some distance another man, on horseback, was stationed, in order to stop the execution instantly if any favorable circumstance should come to light. The culprit himself was allowed to stop four or five times, and to be brought back before the judges, if he had still something to urge in his defence. Before him marched a herald, crying, "The man N. N., son of N. N., is being led to execution for having committed such and such a crime; such and such are the witnesses against him; whoever knows aught to his favor, let him come and proclaim it." Ten yards from the place of execution they said to him, "Confess thy sins; every one who confesses has part in the world to come; for thus it is written of Achan, to whom Joshua said, 'My son, give now glory to the God of Israel.' If he could not offer any formal confession, he need only say, "May my death be a redemption for all my sins." To the last the culprit was supported by marks of profound and awful sympathy. The ladies of Jerusalem formed a society which provided a beverage of mixed myrrh and vinegar, that, like an opiate, benumbed the man when he was being carried to execution"—*Biblical Things not generally known.*

## A TABLE OF ISAAC'S LIFE.

ISAAC. Age.	ABRAHAM. Age.	JACOB. Age.	Incident.	Record.
Birth 25	100 125	...	Sacrifice on Mount Moriah.....	Gen. xxi. 5. xxii. 1—14.
37	137	...	Death of Sarah....	xxiii. 1.
40	140	...	Marriage of Isaac....	xxv. 20.
60	160	...	Birth of Esau and Jacob.....	xxv. 26.
75	175	15	Death of Abraham....	xxv. 7.
100	...	40	Marriage of Esau....	xxvi. 34.
123	...	63	Death of Ishmael....	xxv. 17.
<i>Betwixt 75 and 137</i>		<i>Betwixt 15 and 77</i>	Dealings with Abimelech .....	xxvi.
137	...	77	Flight of Jacob....	Compare Gcn. xli. 46; xli. 53; xlvi. 6; xlvi. 9.
151	...	91	Birth of Joseph....	Gen. xxx. 25.
157	...	97	Return of Jacob from Haran....	xxxii. 41.
168	...	108	Joseph cast into the Pit, aged 17.....	xxxvii. 2.
180	...	120	Death of Isaac....	xxxv. 28.

— W. Hanna.

## SURA V, v. 91. (THE CORAN.)

Thou wilt surely find the most bitter amongst mankind in their hatred toward those that believe, to be the Jews and the idolaters. And thou wilt surely find the most friendly inclined amongst them towards the believers, to be those who say, We are Christians. That is because there are amongst them clergy and monks, and they are not arrogant. When they hear that which hath been revealed to the prophet, thou wilt see their eyes flowing with tears because of that which they recognize of the truth. They say, O our Lord, we believe; write us down with the witnesses; and what should hinder us that we should not believe in God, and in that which hath come unto us the truth? and we desire that our Lord should introduce us amongst the righteous. God hath rewarded them for that which they have said, with gardens through which flow rivulets. They shall be for ever therein and that is the reward of the virtuous.

The Jews were more hostile to Islam than the Christians. One main reason probably was that, though Mahomet fully acknowledged their Scriptures, yet he has as fully acknowledged those of the Christians, and the Divine Mission of Jesus Christ. This further concession neutralized, with the Jews, all the virtue of the former. On the other hand, the Christians were no doubt delighted at finding that Mahomet, in perfect conformity with their own system, acknowledged the whole of the preceding Scriptures and prophets, both their own and those of the Jews. And some of them, believing further in the mission of Mahomet, expressed themselves in the impassioned language of the text.

Remark the favorable terms in which Mahomet speaks of the Christians generally, even of those not converted to Islam. Their superior character is here attributed to the clergy and monks, and to the absence of arrogance. They are never accused of wresting the Scriptures, or dislocating passages from the context.—*Sir William Muir.*